

THE CHRISTIAN

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99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



THE DAY PAUL RE-BAPTIZED TWELVE
WHAT DREAM ARE YOU DREAMING?

Wendell L. Vaughan
Rhodes Thompson, Jr.



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CROCUSES

IN BLOOM

When crocuses, in their short span,

Let neither cold nor snow

Delay the bloom that makes spring glow,

Then thinking and immortal man

Cannot strive less to carry out God's plan.

by Beulah M. Huey

UNQUOTE . . .

Freedom

Freedom is never a gift. It is the "pearl of great price" in anguish won.—*The Theological Concept of Freedom.*

Choice

God gives His very best to those who leave the choice with Him.—*Survey Bulletin.*

Management

The poor manager attempts to make all the decisions. The good manager distributes the responsibility and shares in it; he measures his success by the quality of his subordinates' decisions.—A. M. SULLIVAN in the *Personnel Journal*

A JOURNAL OF NEWS AND OPINION

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WHAT TO DO WITH BURDENS

by Mary Ellen Prime

A Faith to Live by

CAST thy burden upon the Lord." What a wonderful invitation this is—but how difficult to accept.

I wonder if the difficulty always lies in our lack of faith in God's ability to carry our burdens—to sustain us. Is it not just as often that we can't really believe our burdens are such as to warrant God's attention?

After all, we tell ourselves, we ought to be able to take care of our own little lives. So we attempt to solve our own problems, or to live unaided with the unsolvable ones, planning to cast upon the Lord the really momentous ones if they should come along.

But what happens? We foster the growth of ever greater and more complicated burdens because, in reality, no human being is capable of keeping his troubles to himself—*much less of resolving them.*

So we disrupt our households by our bad temper or our preoccupation with ourselves; we muff important opportunities; we are insensitive to the special moments of happiness or fulfillment that are so freely given to receptive souls.

How difficult—even impossible—the simplest routines and pleasures of life can become for one who tries to carry his burdens all by himself. We might point dramatically to the numbers whose attempt to live in self-sufficiency ends in mental and emotional illness. But how much more impressive would be the accounting of the numbers of lives that are distorted in much less startling ways—simply in the potentialities for love, for achievement, for service not realized. In misguided humility God's sustenance is not accepted.

We depend on other people, on the world around us, on God primarily and ultimately for the creation, the sustaining, the enrichment and the final fulfillment of life. We find our purposes, our goals, our reasons for existing in our interdependence with others and our utter dependence on God. The great commandments, to love God and our neighbors as ourselves, are not so much a rule for behaviour as a description of the way we must live if we are to be complete persons.

Let us, therefore, as a sign of our acceptance of God's love, lay before him our cares and concerns, no matter how small, that we may be freed from them to live as full persons in relation to other persons and to him.

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The story of Joseph sets before
us two kinds of dreams which
can seize our imaginations as
Individuals and Churches

WHAT DREAM ARE YOU DREAMING?

by Rhodes Thompson, Jr.

"NOW JOSEPH HAD A DREAM . . ."
(GEN. 37:5a.)

THESE five words set the stage for one of the Bible's most intriguing stories. When Carl Sandburg wrote that "nothing happens unless first a dream," he might well have had Joseph in mind—for when Joseph began dreaming, things really began happening!

It is small wonder that things did begin happening when we consider the manner in which Joseph shared his dreams with his brothers and with his father. "Hear this dream which I have dreamed," he began. "Behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and behold, your sheaves gathered round it, and bowed down to my sheaf" (Genesis 37:6-7). "Then he dreamed another dream; and told it to his brothers, and said, 'Behold, I have dreamed another dream; and be-

hold, the sun, the moon, and eleven stars were bowing down to me" (Genesis 37:9).

We can scarcely be surprised by the quick response of his dotting father, Jacob, who rebuked him and said: "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?" (Genesis 37:10.) Indeed, we find it difficult to judge too harshly the dastardly deed of his brothers whose smoldering jealousy and resentment at last caused them to sell this arrogant brother of theirs into slavery.

We are familiar with the remarkable sequence of events which changed Joseph's status from a slave to a prince of Egypt: his service in the household of Potiphar; his resistance to the temptation of Potiphar's wife; his unjust imprisonment; his happy facility of interpreting dreams which won for him the king's favor, his release from prison, and his elevation into a high position of princely responsibility in Egypt.

From this incredulous vantage

point, he looked down one day into the faces of his brothers who were now bowing low before his throne, begging for surplus grain from Egypt's granaries which could save them from the famine which gripped their homeland.

We need not relate the fast-moving events of the days which followed until Joseph revealed himself and his forgiving spirit in a tearful reunion with his brothers. What is worth recalling, however, is the startling fact that, when the moment of exaltation of which he had earlier dreamed had come, Joseph used his power not to lord it over his brothers but to serve their needs! That change has been nowhere better stated than in the words of another young man who centuries later informed his friends that he "came not to be served but to serve" (Matt. 20:28) and that "he who is greatest among you shall be your servant" (Matt. 23:11).

By now it should be obvious that this story of Joseph sets before us the two kinds of dreams which can seize our imaginations

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First Christian Church, Day-
tona Beach, Fla.*

as individuals and as churches. *The first dream, of course, is the dream of being served, of attaining pre-eminence, of lording it over others. Make no mistake about it: this dream which is older than Joseph is still capturing the allegiance of men.*

This was the dream of Willy Loman, the salesman in Arthur Miller's Pulitzer prize-winning play, "The Death of a Salesman." Willy dreamed of success spelled out in terms of money, popularity and prestige. When he failed to realize these dreams, his frustration and despair led him to take his own life. At his grave, his perceptive son, Biff, realizing the folly of his father's philosophy of life, lamented: "He had the wrong dreams. All, all wrong."

At that moment the tragedy is further heightened by the uncomprehending reaction of the other son, Happy, who sets the stage for another frustrated life by responding: "All right, boy. I'm gonna show you and everybody else that Willy Loman did not die in vain. He had a good dream. It's the only dream you can have—to come out number one man. He fought it out here, and this is where I'm gonna win it for him."

Indeed, the influence which this dream holds over the minds of men in our time has reached epidemic stages. The findings which Vance Packard shares with us in his provocative book, *The Status Seekers*, provide us with a mirror in which we see our own reflection—for they reveal the alarming extent to which we are manipulated by our desire to attain status, to come out number one man.

The houses we buy, the cars we drive, the clothes we wear, the clubs we join, the churches we attend—all of these have become the subtle symbols with which we seek to attain pre-eminence and to lord it over others. Yes, there is no use denying the fact that Joseph in his younger days and that Willy Loman are our close kin, if kinship be determined by the dreams we dream!

What is more disturbing in our day is that even churches are not immune from the dreaming of this dream! The sentiment of the artisans who labored in vain to build the tower of Babel is too much in evidence today. "Let us make a name for ourselves" is too frequently the motivation behind the building of new church facilities. The attaining of pre-eminence in design or in size in order that one church may lord it over another is too often the goal of our keenest efforts.

The end result of such a dream is aptly described by Richard C. Halverson who wrote in *Christianity Today* (September 12, 1960): "The work of the church has come to mean what the church is doing for herself through the maintenance of her own life and program and organization."

God save us from this dream which has wrecked the lives of men and of churches in every age of human history. Centuries ago it despoiled the gallant efforts of the ambitious artisans of the tower of Babel. Today it wreaks its havoc in the lives of millions of Willy Lomans, and fosters a deadening selfishness in the lives of thousands of churches which could be making an impact upon our world for Christ.

Fortunately, by the grace of God, Joseph was saved from the beguiling influence of this wrong dream, and saved for the dreaming of another dream. Perhaps the story of his experience may be the instrument by which God will lead us, as He led Joseph, to be the dreamers of a better dream for ourselves and for our churches. *This other dream is the dream of serving, of living in order to minister to the needs of others.*

This dream laid hold of Joseph's heart and wrought its transforming influence in his life. This glad dream was primary in the life of Jesus. His teaching was crystal clear at this point. He gave to men a new standard of greatness; and that standard was not wisdom, or wealth, or power, but service! "He who is

greatest among you shall be your servant" (Matt. 23:11). And, if for any reason his teaching was not clear, his life most certainly was. He was the incarnation of his teaching, for he "came not to be served but to serve" (Matt. 20:28).

There can be no doubt that this must be the glad dream of any church which would truly be the Body of Christ. The church is not here to be served but to serve; not to be ministered unto, but to minister. And when this realization dawns upon us who are the church, there will be no idleness and inactivity among us, for we shall see the work which God is calling us to do for Him in the world. The words of Richard Halverson will come alive for us: "Everything done inside the Church and for the Church is in order that the real work of the Church might be done in the world."

As Disciples of Christ, this needs to be the glad dream of our churches throughout our Decade of Decision and into the future. We should not aspire to the kind of greatness which can be spelled out in imposing buildings with luxurious appointments nor to the kind of greatness which can be counted in imposing statistics of attendance and membership. Rather should we aspire to the kind of greatness which will be God's standard of judgment on that last day; namely, humble service to "the least of these, our brethren," in the Master's name. That should be the dream of all the churches of our brotherhood!

As we dream of the future of our church and of the work that lies ahead of us this year, may this disturbing question, akin to that of Jacob to Joseph, move front and center in our reverie: "What is the dream that you are dreaming for your church?" Then, may it challenge us, by the grace of God, to share together the dream of serving and of living in order to minister to the needs of others even to the uttermost parts of the earth!

Editorials

First Things First

WE HAVE refrained from comment upon the forthcoming second Vatican Council during the past two years on the assumption that it would be accepted for what it claims to be. The purpose has been stated in many ways, many times.

Last month Cardinal Bea, president of the Secretariat for Christian Unity, put it this way: "By demonstrating to all the truth, unity and charity which reign in the Catholic Church," the cause of unity will be served. By "Catholic Church" he meant the Roman Catholic Church, of course. If the Roman Church is the catholic, or universal Church, then it is understandable why many feel that all roads lead to Rome. Many help to propagate this view by calling this one body of Christians the "catholic" church when they do not really believe it to be the one and only universal Church.

In the long months that have elapsed since Pope John XXIII announced his intention of calling the first general council of the church which he heads since the Vatican Council of 1870, a variety of attitudes has been expressed. Some actually burst into print at the outset in words that seemed to say that they were expecting a truly "ecumenical" council in which Christians would sit down as brethren to discuss their disunity. The Pope had not said or intended this.

Others have interpreted courtesy calls as foreboding a "return" by some of those who have visited the Roman bishop. Still others among the *avant garde* of American Protestantism have expressed great hope in the many current Protestant-Roman Catholic dialogues. They seem to imagine that the conversations are considered from the same perspective by the participants.

If we intend to further good will in terms of Christian action and citizenship, we Protestants should at least accept the Roman Catholic church's views of its own Council, and not try to read into it what we wish were there.

The current words of Cardinal Bea are to the point. The purpose is to demonstrate the truth and unity of Roman Catholicism first. Finally, there is charity in Rome. She can forgive heretics.

Union will not be easy, he says, "because the world of the Reformation denies in prin-

ciple the existence of a doctrinal authority which binds the conscience of the faithful." That is exactly right. We do not accept the decision of the last Vatican Council that papal infallibility is a fact. Unity, from Rome's point of view, has to come through "return." She believes it will come.

We do not help any cause, in any way, by pretending that conditions exist which do not.

One Definition

THE English language is like all the other modern tongues in that a word often has a variety of meanings. This is true of the word "free." The most common idea that comes to mind when we speak this word is "to be able to do as one pleases." The lack of restraint on one's actions seems a highly desirable feature in the midst of a myriad of laws, rules, duties and responsibilities.

Well down on the list of definitions of "free" is the expression "capable of choosing." This one throws the mantle of responsibility right back on your shoulders with the use of the word "capable." That means "having the ability to."

Now, where is the freedom? What happens if one has all restraint removed from his actions and he is not capable of choosing? He has to make choices when he is not mentally or spiritually mature enough to make them. Chaos is the result and irreparable harm is possible.

Think of some of the choices that we make every week. You exercise what you assume to be your freedom and stay home from worship on Sunday morning. Are you really "capable" of making such a decision? Or, is this really the exercise of an irresponsible, spiritually immature person who is not actually free?

You decide what persons you are going to treat as brethren in Christ and which ones are unworthy of your fellowship. Are you really spiritually sound enough to make such decisions? Are you capable of reading the sermons of Jesus Christ and then following his demands?

One is not free if he only follows his rampant desires, determined not to accept responsibility as a human being, as a citizen of a land, and as a Christian. True freedom can belong only to those who have made serious effort to prepare themselves for it.

The Only New Testament Case of Re-Baptism Was Not Necessitated by Incorrect Method But by Improper Spirit

The Day Paul Re-Baptized T

THE scriptural account of Paul's re-baptism of twelve (Acts 19:1-7) is not so familiar to the average person as many other events in the life of Paul. As a matter of fact, this scriptural passage is a poor basis for a traditionally popular "Disciples" sermon.

In this account, we read that while Apollos was at Corinth, Paul passed through the upper country coming to Ephesus. Paul found certain disciples at Ephesus whom he asked, "Did you receive the Holy Spirit when you believed?"

They answered him, "No, we have never ever heard that there is a Holy Spirit." "Into what then were you baptized?" asked Paul. The disciples at Ephesus retorted, "Into John's baptism."

Paul explained, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." This passage continues, "On hearing this, they were baptized in the name of the Lord Jesus. . . . There were about twelve of them in all."

Mr. Vaughan is minister of Memorial Christian Church in Dallas, Texas.

It is interesting to note that the only case of re-baptism in the New Testament was a re-baptism, not of those who were baptized incorrectly according to mode or method. The only account of such was a re-baptism of those who had been immersed properly in the manner of John's baptism.

Now, anyone who has studied the New Testament background of baptism and the influence of the Essenes, knows that the baptism of John was certainly not amiss in this respect. It was a process of complete immersion, evidently in the same fashion of the later Christian practice.

What then was the basis for re-baptism of these men of Ephesus? Was it not upon a spiritual basis? In other words, these candidates for a re-performance of the act of baptism were not baptized in the proper attitude of spirit and with the correct understanding of the fuller meaning of their action.

"We were baptized into the baptism of John" (a baptism strictly of repentance), they said in essence. "We have never heard of the Holy Spirit," and "We were not baptized into the name of Jesus," they continued. In other

words, they were saying, "We did not understand the real meaning of Jesus as God's Son to be thereby baptized in his name."

To paraphrase this whole thing, "We were not spiritually informed in the whole matter. We were not right in heart. We had repented, but we did not have God's true Spirit more fully made known through his Son Jesus Christ. We repented but did not understand fully what for.

"Although we had been baptized correctly in form by being immersed, we did not understand the God of Jesus Christ and His Spirit. Now that we are right in our hearts, we want to be baptized again. We realize that our baptism was not right although the method by immersion was correct."

Could it be that we Disciples have been "barking up the wrong tree" all these years? Our chief concern has been primarily to re-baptize or immerse the sprinkled and those who were not baptized by the New Testament method of baptism. *But the only case of re-baptism mentioned in the New Testament was not because of incorrect method employed but*

Twelve

by

Wendell L. Vaughan

because of the improper spirit, understanding, and acceptance of the God of Jesus Christ and His Spirit.

Perhaps we Disciples had better begin to transfer some of our avid concern over re-baptizing or immersing the "sprinkled" to the same eagerness for a more dedicated righteousness among our own immersed; those who have not cared to understand more fully God's Spirit and know His Son Jesus Christ. Imagine the headline, "Disciples Accept Sprinkling!" Is it any less shocking that Disciples accept "sprinkled hearts"?

Some have said that you can just about live any kind of life and be a member of the average Christian Churches today. This, of course, is no more fair to us as a religious communion than the same statement issued toward the Methodists, Presbyterians, etc. Yet the statement is still true, that there is just about one prerequisite, *and one only*, that is absolutely necessary for belonging to the average Christian Church; that is, as you already know, baptism by immersion!

Isn't it about time that more

members of our brotherhood become immersed again? How about our immersion into Christian stewardship—when our people still give among the lowest of all the major denominations? How about our immersion into a Christian concern for evangelism—where in many areas we are losing more members by death and transfer than we are gaining annually?

How about our immersion into Christian education? One state organization of Christian churches found, by sending out a carefully prepared questionnaire to all members of the Christian Churches in that state, that 40 per cent of the members of the average church board are actually biblically illiterate. When our leaders are illiterate, what can we anticipate spiritually for our people? When the "prophets fail to prophesy" the vision of the people begins to grow dim and even perish.

Our spiritual immersion into a Christian world outreach lacks also. One state finds that its local churches are now giving upon an average only \$1 out of every \$7.87 to its outreach program in comparison to its local budget. The amazing point here is that in 1925 the missions program of that state received \$1 out of every \$3.00 for missions.

Right Deeds, Right Reason

IT IS A TERRIFIC temptation to perform socially approved acts for the sake of group commendation—that is, to be guided by human and cultural norms as well as to seek satisfaction of selfish motives. This is the chief indictment against "How to Win Friends and Influence People." Part of the damnable feature of the business is that it actually *works* in a rather significant fashion. Men who seek to impress others are likely to succeed, though not always in a degree sufficient to satisfy their

We could name a number of areas in which we need to be re-immersed spiritually; for instance, there is Christian action and community service in which we are yet "babes in Christ." The time has come for us to ask ourselves the question, "Have we really received the Holy Spirit since we believed?" "Were we really baptized and immersed into the spirit of the name of Jesus Christ?"

Our brotherhood is now in the process of observing the first year of the "Decade of Decision." Such a program with high goals for Christ deserves—in fact, demands—our greater loyalty to Christ and his church. Just how much are you and your church planning to do to meet this great challenge? One of the primary goals in this "Decade of Decision" is the so-called "50-50 level" of giving in every local church by the end of the decade, 1970; in other words, \$1 out of every \$2 for Christ's work outside our local church.

Is this possible? Or is it even feasible to imagine such a thing? The answer depends upon *your* "immersed" or "sprinkled" condition. Have *you* received the Holy Spirit since you believed? *May we always remember the day that the Apostle Paul re-baptized twelve!*

own wants. But the process of winning success in this fashion inhibits a course of action that can lead to winning the rewards of heaven.

So the warning of Jesus involves not so much the operation of justice as of cause and effect. It is a basic law of God, at once hidden and clear, that "you get what you pay for."

by WEBB B. GARRISON

From "Sermon Seeds from the Gospels." Fleming H. Revell Company. Used by permission.

'BE STILL AND KNOW . . .

BY DONALD R. JARMAN

CONFRONTED by the majesty of the Living God there is often but one adequate response: The response of silence. Words or music cannot always express the deeper feelings of such an experience, though these methods of expression are most commonly used.

On Sunday morning congregations gather to concentrate through worship upon the majesty of God. In the service they express adoration, confession, thankfulness, petition and intercession. The service will be a blending of the spoken word in scripture, sermon, prayer and in music using hymns, anthems, responses, voluntaries. But what of silence?

From the time the congregation enters the church, until the end, there is a constant use of sound. When words are not spoken they are sung, and when neither spoken nor sung there is the music of the organ. If this is not enough the words are spoken to the background of organ, plus chimes if the church owns them.

The worship service of the church has been perfected to a fine art. Sense of timing and drama have made it into something more than a medium of exhortation delivered in an "auditorium." Protestant church architecture has moved from the idea of an "auditorium" to a

"sanctuary" which draws the eye toward those symbols representing the revelation of God in Christ.

Choirs have become an important part of the order of service and add more than just a moment of special music before the grand exhortation begins. More churches are able to own organs because of advances in electronics. But, is it necessary that the worshiper's ears and eyes must be stimulated every minute of the worship service? Should there not be some time of complete silence when the worshipers may "Be still and know . . ."? If the worship service is to draw the congregation toward a greater adoration of God and knowledge of the presence of the Holy Spirit, then there should be periods when neither words nor music can express this majestic truth.

Where can silence be used most effectively?

One opportunity is just before the morning or pastoral prayer. Before the minister leads the congregation in prayer there can be a time of silence when all may "center down," to use a Quaker phrase, and bring their minds upon the focal point of prayer.

This is used most effectively in City Temple, London. Immediately after the anthem, without announcement other than what is printed in the order of service, there is a "silent fellowship." All is still in that great sanctuary on Holborn Viaduct and one

cannot help but feel the power of prayer surging forth from the congregation. After this the minister leads in the prayer which is followed by the Lord's Prayer given in unison. It is a moving experience.

Silence can be used during the communion service. It is here that the organist is often allowed to show off his ability at the console, and it is here that a concert is least needed.

The Disciples have rightly kept the communion as a central part of the worship service. This should be the high point of worship and it should be one of the deepest of spiritual experiences. The distribution of the elements should be unobtrusive, all thoughts being centered upon the deepest significance of the bread and cup. No organ, voice, chimes, or distracting noise of any kind should draw the attention away from the sacred act of the Lord's Supper.

Finally silence may be used immediately following the benediction. So often the benediction is pronounced, the choir sings a response and then "slap-bang" the organ rolls into a good rousing postlude. With this the conversations start where they were left off at the beginning of the service.

How much more worshipful and effective it would be to have a period of silence between the benediction and the postlude. Let the congregation sit down and have a time to think over what has gone before them in the last hour. Let it sink in more deeply.

Silence should be neither too long nor too short, nor overused. At first the use must be brief and in moderation; in fact, there should always be moderation. Most who read this will probably be able to think of other places for silence. There will be those already using it. Whatever the case, it is something to give serious consideration. As the congregation is brought to realize the majesty of the Living God it cannot help but need a moment to "Be still and know . . ."

Mr. Jarman is minister of the Church of Christ, St. Clair Street, Kirkcaldy, Fife, Scotland.



Interdenominational Curriculum Planning—A New Dimension

Ray Henthorne, Disciple, Reports on Big Program

ST. LOUIS, Mo.—Fourteen major church bodies are now jointly planning a curriculum for their Christian education programs, it was announced at the annual meeting of the National Council of Churches' Division of Christian Education here.

The Cooperative Curriculum Project brings "a new dimension to interdenominational curriculum planning," Ray L. Henthorne, a Disciple, chairman of the project's administrative committee, disclosed at meetings of sections.

He said the project was "based on the concept that all the program building agencies of the church, not Christian education alone, are considered to be part of the curriculum planning process.

"Our planning," he said, "will take in not only the Sunday church school, but also weekday programs, adult groups, special interest groups, and many other groups—for it will be related to the whole life and mission of the church."

Mr. Henthorne, director of the youth department, Division of Local Church Curriculum for the Christian Board of Publication here, explained that "we will be working on the design and plan of curriculum. *The denominations will preserve their separate identities in the materials which finally reach the local churches.*"

The new curriculum plan, he added, is expected to be finished by March, 1964, and in the meantime other denominations have the project under consideration.

Currently participating in the cooperative effort are: Advent Christian Church, American Baptist Convention, Christian Churches (Disciples of Christ), Church of the Brethren, Church of God (Anderson, Ind.), and Church of the Nazarene.

Also Evangelical and Reformed Church, Evangelical United Brethren Church, Presbyterian Church in Canada, Presbyterian Church in the U.S. (Southern), The Methodist Church, United Church of Canada, Protestant Episcopal Church, and the Southern Baptist Convention.

J. Irwin Miller Hits Ivory Tower Religion

DETROIT—The layman should not go into church work as a spectator but as a participant, the president of the National Council of Churches told more than 500 churchmen assembled for the 42nd annual meeting of the Detroit (Mich.) Council of Churches.

Termed "America's Number One Protestant Layman," Disciple J. Irwin Miller declared: "The layman who takes part in the policy and theology discussions of his church has a chance to make sense out of what he considers a useless existence."

Saying that he "may not succeed," Mr. Miller said he at least has the chance to "keep the church from living in an ivory tower."

Mr. Miller told the audience that mere numbers of laymen interested in affairs of the church "is of little significance." It is when the active layman "gives evidence that his own life makes sense and that he finds the pattern for his own daily business and family life in the church, that he can make the church talk to the world in a way that makes sense to the world."

The first layman to be elected president of the National Council, Mr. Miller addressed guests at the Detroit Council's annual banquet. He is board chairman of the Cummins Engine Co., in Columbus, Indiana, and chairman of the board of several banks and corporations.

Those attending the annual meeting also heard a proposal for a new Interchurch Center building to be erected in or near the Detroit Civic Center.

2 Lynchburg Students Jailed as "Sit-ins"

LYNCHBURG, Va.—Two ministerial students attending Lynchburg College here were among six students sentenced to 30 days in jail on charges of violating the state's antirape law by participating in a sit-in.

The youths pleaded guilty in Corporation Court here to charges which were based on a peaceful sit-in demonstration against segregation at a drugstore lunch counter.

The Lynchburg students were: Terry Brumback, 20, of Arlington, Va., and James E. Hunter, 19, of Indianapolis, Ind.

In Israel

Archeological Find

JERUSALEM—A team of archeologists from the Hebrew University here have unearthed the remains of an Israelite settlement of the 6th or 7th century near En Gedi on the western shores of the Dead Sea.

The settlement is believed to have been founded by Josiah, King of Judah, who ascended the throne about 638 B.C.

The expedition was headed by Dr. Benjamin Mazar, president of the university, who said the discovery was made after two weeks of intensive digging in which inhabitants of a nearby Jewish community as well as a group of American, Scandinavian and German students assisted.

Findings at the site included household utensils and pottery some of which was obviously imported from as far abroad as Greece.

Also found at the site were the remains of a fortress built later and burned at the time of the destruction of the second Jewish temple in A.D. 70.

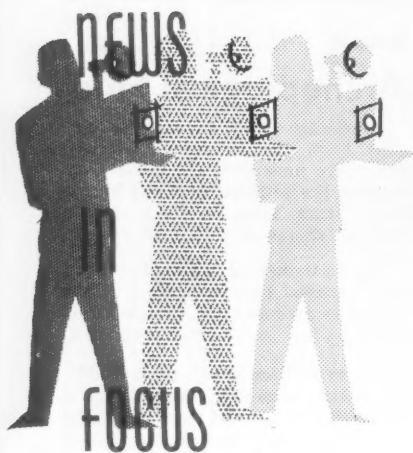
The discovery of the settlement at En Gedi was seen fully confirming Bible reports as well as writings of Josephus Flavius, Jewish historian of the first century; Eusebius, Bishop of Caesarea, who lived in the third and fourth centuries; and Talmudic and patristic literature.

3 WCC Applications

GENEVA—Applications for membership in the World Council of Churches were received from three Churches in Africa, Chile and the Pacific island of New Caledonia by the Council's Executive Committee at its semi-annual meeting here.

The applications, which must be acted upon by the World Council's Assembly at New Delhi, India, next Nov. 18-Dec. 6 came from the United Church of Central Africa in Northern Rhodesia, the Eglise Evangelique of New Caledonia (a French possession), and the Pentecostal Church of Chile.

The application from the Chilean body marked the first time that the Council has received a bid for affiliation from a Pentecostal Church. The new applications, if approved, will increase membership in the WCC to 181 Churches in over 60 countries.



—RNS Photo

Congressional Wives Hear President

PRESIDENT John F. Kennedy addresses 600 women at a congressional wives' prayer breakfast held in conjunction with another for congressmen and other government officials. From left, are Vice-President and Mrs. Lyndon B. Johnson and Evangelist Billy Graham. The President said he does not regard

religion "as a weapon in the cold war" but that it is the essence of the difference separating those "on the other side of the Iron Curtain" from the free world. At the men's breakfast he said Americans must recognize the principle of religious conviction as well as the principle of religious liberty.

Associated Church Press Workshop



—RNS Photo

EXCELLENCE in production technique, emphasis on news and courageous editorial policy were advocated at the first National Workshop on Editorial Procedures held in Nashville, Tenn., under auspices of the Associated Church Press. Shown in an editorial huddle (from left) following a session at the Dis-

ciples of Christ Historical Society are Elmer Kraemer, editor of the *Lutheran Layman*, along with two Disciples: Dr. D. Wayne Rowland, head of the journalism department at Texas Christian University; and James M. Flanagan, workshop chairman, who is associate editor of *THE CHRISTIAN*.

Radio Preacher Honored



—RNS Photo

RALPH SOCKMAN, pastor of Christ Church (Methodist) here, receives citation from the Council Broadcasters' Fellowship at its annual session. Making presentation is Miss Ella Harlee of Washington, D. C., president of the fellowship. Dr. Sockman has been a preacher on the National Radio Pulpit, weekly NBC network program since 1936.

NEWS IN BRIEF

COST OF DYING

KINGSTON, ONT.—Canadian funeral directors must make "an agonizing reappraisal" of the high cost of dying, or face the possibility that the Christian community will set up its own funeral cooperatives, Archbishop Sebastian Baggio, Apostolic Delegate to Canada, warned here.

The prelate's warning appeared in the form of a letter to James O'Hagan, Jr., executive secretary-treasurer of the Funeral Directors' Association of Canada. The letter was published in the current edition of the *Canadian Register*, official organ of the Catholic Church Extension Society of Canada and of several dioceses and archdioceses.

In his letter, Archbishop Baggio rapped "the high cost, cheap taste and pagan trappings" of modern funerals.

ALL-CHURCH PRESS

FORT WORTH, TEXAS—Douglas Tomlinson, 72, founder and only president of All-Church Press here, the nation's largest publisher of local church and denominational newspapers, has handed the firm's reins to his 37-year-old son, Lambuth, who first joined the organization in 1939 as an advertising salesman.

The younger Tomlinson was named head of All-Church Press by its Board of Directors at its annual meeting.

The firm now publishes newspapers for 16 denominations throughout the Southwest and does a large volume of church bulletin and circular printing.

VICE CRACKDOWN?

LITTLE ROCK, ARK.—The Christian Civic Foundation of Arkansas, a clergy and lay group, voted at its annual meeting here to press for a tightening of state laws pertaining to liquor sales, pornographic literature, gambling and licensing of drivers suspected of alcoholism.

MILLIONS FOR MISSIONS

BUCK HILL FALLS, PA.—The Methodist Board of Missions spent \$30,118,000 for mission work in this country and abroad during the fiscal year ending May 31, 1960, an increase of \$1,314,000 over the previous 12 months, it was reported at the agency's annual meeting here.

ONE BAPTIST CHURCH?

PROVIDENCE, R. I.—Union of this country's more than 20 million Baptists into "one fellowship, one association, one convention" was urged here by the pastor of the oldest Baptist church in the U. S.

Homer L. Trickett of First Baptist Church declared that Baptists "are not united," but are "divided by excessive individualism and independency." He called for a "grand convention" in Providence to begin the movement toward unity.

NO. 2 ANGLICAN

LONDON—Dr. Frederick Donald Coggan, Bishop of Bradford, has been named Archbishop of York, the second highest-ranking office in the Church of England.

Noted Biblical scholar and the author of important theological works, Dr. Coggan will replace Dr. Arthur Michael Ramsey, to succeed Dr. Geoffrey Francis Fisher when he retires May 31 as Archbishop of Canterbury and Primate of the Anglican Church.

NEW AND OLD . . .

PHILADELPHIA—High speed electronic computers are helping scholars unravel the mysteries of the Dead Sea Scrolls, the 75th annual convention of the Modern Language Association was told here.

Computers come up with answers to words partly or totally obliterated in the scrolls through analysis of word frequencies, sentences and contexts, it was reported by J. B. Bessinger, associate professor of English at the University of Toronto, Canada.

SOCIAL REVOLUTION

MINNEAPOLIS—Christians and their churches are unprepared to cope with the world's social revolution, a staff member of the World Council of Churches said here.

The irony of the situation, according to Dr. Paul R. Abrecht of Geneva, is that Christian missionaries helped bring about the upheaval in Africa, Asia and Latin America.

Dr. Abrecht, executive secretary of the WCC's Department on Church and Society, spoke at the three-day "Convocation on the Mission of the Church," sponsored by the American Baptist Convention.

Weigle, RSV Scholar,
Lauds Authorized Version

350th Anniversary Of KJV Bible

ST. PAUL, MINN.—The King James Version of the Bible whose 350th anniversary is being observed this year was described here as "the noblest monument of English prose."

But its revision is needed in modern language in order to understand the Bible's meaning and to give a surer understanding of the basic Christian doctrine of God and man, according to a noted Biblical scholar, Dr. Luther A. Weigle.

Dr. Weigle was chairman of the committee of translators which produced the Revised Standard Version (RSV) of the Bible 10 years ago.

The dean emeritus of the Yale Divinity School, Dr. Weigle spoke at a meeting commemorating the KJV's 350th anniversary at Bethel College and Seminary here.

He lauded the KJV, but said its revision is called for "because we now have more accurate knowledge of the ancient Hebrew and Greek text of the Scriptures."

Dr. Weigle pointed out that the making of the KJV was in process 85 years—from 1526 to 1611, and was the "crown and completion" of what William Tyndale had begun with his first English translation in 1526.

He said the RSV translators sought "to express the meaning of the Bible in simple, enduring words that were worthy to stand in the great tradition of Tyndale and the KJV, purged of its archaisms and made clear in meaning."

N. Z. Unity Snag

AUKLAND, N. Z.—Congregations of four New Zealand Protestant denominations are studying a draft statement of faith and a proposal for the union of their Churches.

The four bodies involved are the Presbyterian, Methodist and Congregational Churches and the Associated Churches of Christ (Disciples).

Plans call for individual parish reports back to their respective national denominational assemblies before the end of 1961 and a referendum on the basis of union some time in 1962.

A controversial matter of faith is the baptism of infants, a practice followed by three of the groups but opposed by the Churches of Christ, which baptize only believers and in accordance with the ancient rite of baptism by immersion.

The Interesting and Moving Story of Father and Son Y-Indian Guides

PALS FOREVER

by Berniece Roer

DO YOU know that we didn't grant American Indians citizenship until 1924?

Does that fact disturb you? Or are you wondering, "What did the Indians ever do for us?" Suppose we "take the blanket off" what *one* Indian did for us not too long ago.

The story begins in 1925 in the dark Canadian woods as a hunter and his guide chat cozily beside a campfire. The glowing wood warms their outward selves and a puffing coffee pot checkmates any inward cold.

The hunter sits with knees drawn up, arms draped around them. His black hair is thick and curly. He is Harold Keltner, an American, a "worker with boys," from St. Louis, Mo. The guide sits with legs crossed. His hair is black too, but a stove-polish black, and straight as six o'clock. His name is Joe Friday, an Ojibway Indian, of Canada.

Joe has been listening to Harold Keltner's word-pictures of life in the United States. Now Joe has the ground.

"You white fathers not like Indians," he says. "You no teach sons. You hire others teach sons. Indian father take care *own* son. Each father become teacher to own son!"

The author is president of the St. Louis Writers' Guild.

This isn't the first bit of Joe Friday's philosophy on fatherhood to challenge Harold Keltner's thoughts. He knows that this Indian can neither read nor write, but he realizes that here is a fine mind that understands the vast importance of relationships. Now, after many hours of campfire conversation, he is convinced that this Indian guide has something to teach the white man.

"Joe," Keltner says, on his knees and reaching for the coffee pot, "come back to St. Louis with me; we can use you at the YMCA!"

Joe went.

And it wasn't until Harold Keltner grasped the doorknob to his employer's office, that the incongruence of the situation caused him to hesitate. *He was about to ask his boss to allow this Indian at his side to become a leader in this Metropolitan YMCA!* This uneducated redskin who, a few minutes ago as he gazed at the tall buildings of St. Louis, had remarked, "White man wonderful fellow. Can invent anything! Poor father. He let others train sons."

Nevertheless, Harold Keltner and Joe Friday plunged through the door with their "crazy" scheme.

Luckily, they discovered that "Y" leaders were searching for

a program idea that would bring fathers into an *active* teaching relationship with their sons. So this was it.

The Father and Son Y-Indian Guides, now nation wide, was born in that St. Louis office in 1926. By 1960, enrollment had shot up to over 150,000!

These are their rules:

1. Boys can be any age, but it is best to begin when they are between six and nine. (The age when a boy thinks his dad is the greatest man in the world, and the age when a boy needs a hero after which to pattern himself.)
2. Meetings must be in homes.
3. No little brave may attend a meeting without his big brave!
4. Each tribe shall not exceed nine fathers and nine sons.

These are their aims:

1. To be clean in body and pure in heart.
2. To be "pals forever" with my son.
3. To love the sacred circle of my family.
4. To be attentive while others speak.
5. To love my neighbor as myself.
6. To seek and preserve the beauty of the Great Spirit's work in forest, field and stream.

Indian culture, America's heritage, is furnishing the happy meeting ground where the inter-

ests of fathers and sons join on the same level.

Many of our rivers, cities, and states wear colorful Indian names, for the Indian roamed all over what is now the United States of America. And wherever they lived, Indian fathers left a good reputation for thoroughness in teaching their sons from early babyhood. The Indian boy's morals and physical development were entirely in the hands of his father. This fact has impressed the white man, just as the red man's outdoor life and knowledge of nature have appealed to his imagination.

However, Indian lore, per se, is not the entire Y-Indian Guides' program. It merely furnishes an atmosphere that can be used a lot or a little, just as each tribe wishes. By having a common interest and learning to do little things together, it is likely that fathers and sons will also do important things together, to make life better for themselves and others.

"Give us an example," you say? All right. Here's the tale of one Y-Indian Guide tribe, the Sequoias.

Just for fun, each member chose an Indian name. There were Big Moon and Yellow Sun, Big Wolf and Little Wolf, Big Noise and Gray Fox, Pontiac and Brave Bear, Big Eagle and Little Eagle.

The five fathers set aside one evening each week to enjoy the privilege of having a son and guiding him. Calling their meetings to order with a homemade tom-tom, they sang songs, and told stories; and made things with their hands. They stayed close to the "campfire in the teepee," for the fathers realized that home and family are instrumental in developing character.

One year, close to Christmas, the Sequoias were in trouble, for they needed wheels to fit on little wooden trucks they had sawed out and pounded together from scraps donated by lumber yards. Then they heard of a factory in Ohio that used small wheels on its product. They wrote to the

owner, and by return mail had all the wheels they could use. The toys were finished and given away.

But the factory owner wanted something, too! He wanted information on how he could become a "pal forever" to his son. Instructions were promptly sent to "Chief Big Wheel."

Then one day, after the Sequoias had spent many long winter evenings of companionship in their homes, Big Wolf said, "I've finished my cabin in the country, and I want the tribe to use it for special trips."

This offer was accepted with glee. Just what they needed, a place in the Ozark hills!

Here, they waded in the clear stream, catching minnows and crawfish; they hiked, collecting rocks and identifying birds. At night the little braves, after a snack of peanut butter mixed with syrup and slathered on bread, hit the sacks and slept the sleep of the young and fit.

The big braves sat around the fireplace swapping dreams and hopes for their sons.

"What would happen," mused Big Wolf one night, "if one of us should die before his son is reared?"

Answers came readily: "The rest of us would mind the store." "We'd keep watch."

And so it happened. Big Wolf, who had worked so hard, left part of his task undone. He died suddenly of a heart attack. But his innermost dreams for his little brave were known to the other Indian Guiders. They kept watch.

The boy's mother, with two daughters at home, was grateful to these big braves for seeing that her son continued his experiences with men and boys.

When Little Wolf entered high school, he became a leader in the Hi-Y club of the YMCA. This club's purpose is "To create, maintain, and extend throughout the home, school and community, high standards of Christian character."

A few years ago, at 17, Little Wolf gave the sunrise Easter

service address before hundreds of adults and youths, on the grounds of Eden Seminary in St. Louis County.

On a recent weekend visit from college, he was asked what the Indian Guides meant to him.

"Well," he thought back, "it gave me the chance to be with my dad, for the short time I had him. It gave me a feeling of being, well, pals with my dad."

And so ends the tale of the Sequoias.

Teen-age delinquency? Not here. For although the tribe disbanded as the boys grew older, these fathers and sons had learned how to do things together in the boys' early years, and they continued to do so up until the time the boy left home.

What happened to Joe Friday? Every winter for many years the red man lived in the states, guiding white men into friendship with their sons. Summers he spent in his beloved Canadian woodlands guiding businessmen on their hunting vacations. Finally, he felt that his work in the United States was finished. The YMCA presented him an honorarium for his priceless task; and Joe Friday returned to his homeland.

And what about Harold Keltner? He is now retired (on paper). Although he gave over 40 years of his life to work with boys, he was unable to join an Indian Guide tribe! The Indian name he chose, Lone Wolf, tells why . . . *he had no son.*

Then, in 1955, Harold Keltner made another trip up into Canada, not to hunt with Joe, but to bury him. Yes, Joe is gone now, but his spirit lives on here in America, helping thousands of men and boys become "Pals Forever."

Perhaps, with the government's relocation program in effect, it may happen as someone said, "One of these days, the Indian reservations are going to run out of Indians!"

When that day comes, we can truly say, "White man and red, pals forever after!"

Christ Is With Us



"Where the Scriptures Speak . . ." by the Editor

Scripture: John 14:1, 15-27.

THIS is one of those lessons where the balance of interest may fall in either one of two directions. First, it is a good place to study the relationship of the Father, the Son and the Holy Spirit. There is a good deal said about the presence of all three of them in human life situations. On the other hand, the chief interest may be in the spiritual strength and comfort which comes to a Christian from divine power outside himself, without too much attempt to discriminate among the different Persons who come to the aid of man.

You will notice that this lesson material as well as that of last week and next week all comes from the experiences at the time of the Last Supper. Jesus had much to say to his disciples and he took this solemn opportunity to give them further teachings which he hoped would be a source of comfort and guidance to them when he was gone from the earth.

The first verse of the lesson is so familiar because it is requested and read at funeral services, quite generally. This is appropriate because Jesus was thinking of the time when he was going away and so he told the disciples that belief in him and in God should be substituted for troubled hearts (14:1). He follows it with a reminder that if they do love him they will keep his commandments. (Verse 15.) This is a very important statement in understanding the Christian religion. It begins with the word "if." In other words, there is a test for those who say that they love Christ. Can you see them keeping his commandments?

Now there follows the first distinction between the separate Persons. Jesus says that he will pray to the Father who will give them "another Counselor." (Verse 16.) The King James Version translates this word "Comforter." Sometimes you will see the word left in the Greek letters, "Paraclete" simply because one does not know a perfectly good English word to carry the meaning.

It is important to notice that the Counselor has come from God just as Jesus has come from God. He is also described as "the Spirit of truth." (Verse 17.) Next there is a statement that is very important to understand. The world doesn't know anything about the Counselor. He can't be seen and he is unknown to all people who do not know God and Christ. And, you

remember that there was one church in New Testament times that did not even know that the Holy Spirit existed. (Acts 19:2.)

It is expected that there will be a difference between people in the church and people of the world. The people of the church may not always be better than some of those in the world but they are committed to a belief which the world does not acknowledge. If they do love God and do keep his commandments, his Holy Spirit will dwell in them.

Jesus changes the direction in his talk and he speaks of his own abiding presence. He says, "I will come to you." (Verse 18.) It is true that the world will not see him much longer but his followers will be able to experience his presence. The

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR MARCH 12, 1961

The Scripture

John 14:1

1 "Let not your hearts be troubled; believe in God, believe also in me."

15-27

15 "If you love me, you will keep my commandments. 16 And I will pray the Father, and he will give you another Counselor, to be with you for ever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

18 "I will not leave you desolate; I will come to you. 19 Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 He who has my commandments and keeps them, he

it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." 22 Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" 23 Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. 24 He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me.

25 "These things I have spoken to you, while I am still with you. 26 But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. 27 Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

world sees only physical things and the physical life of Jesus was about to come to and end. The eternal life never ends.

Now we have the record of the presence of the Holy Spirit and the presence of Christ both promised for the experience of the Christians. When the question was asked how it was possible that he could manifest himself to the disciples "and not to the world" (verse 22) Jesus made a further statement, bringing the Father into the picture, also. Saying again if a person loved him and kept his word, "we will come to him and make our home with him." (Verse 23.)

Now you have the full picture. The Holy Spirit is to be with us, the Son is to be with us and the Father is to be with us. He

returns then to the discussion of the work of the Holy Spirit saying that, "he will teach you all things." (Verse 26.) At the close he is returning to the theme with which the chapter began. They are not to be troubled because he gives a kind of peace to them that the world cannot give. This verse is easily understood if you recall the situation at the time John was writing. Jerusalem had already been destroyed and the church was scattered abroad. It was a very difficult time. John was recalling the words of his Lord at the Last Supper because they were very practical in a difficult time.

There is a surprising amount of mail asking questions about the Holy Spirit. One writer said that she would like to see more evidence of the Holy Spirit in our

journal. All this interest is to the good. I don't see how one can read this chapter of John's gospel and then write a very good description of the separate Personalities and their relationship to us. A lot of people seem to be able to do it very easily.

Christ promises that he and the Father and the Spirit will all be with us. For me, this is sufficient. If others find it necessary to express their faith only in the historical formulations of past centuries, this is understandable. There is plenty of scriptural evidence which justifies man in coming to such a conclusion, even if the Bible does not state it. The main thing is to be sure that a Christian distinguishes himself enough from the world to be able to recognize these Holy Persons.



Meaning for Today

by John Park Winkler

WE DISCIPLES of Christ have never placed as much emphasis on the Holy Spirit as have some other religious groups even though our early leaders recognized the gift of the Holy Spirit as one of the steps in the plan of salvation.

The 1960 International Convention passed a recommendation regarding an emphasis on the Holy Spirit. This recommendation came to the convention because some Disciples felt that this phase of our Christian experience should be given more general recognition.

Many Christians do not distinguish in their thinking between the Jesus of history and the Christ of faith. Jesus was the historical person who lived between 4 B.C. and A.D. 30. The Christ of faith is the Living Presence which has been experi-

enced by believing Christians down through the ages and is experienced by us today.

So far as we know Paul never knew the historical Jesus but his experience of the Christ was so real that he exclaimed, "I can do all things in him who strengthens me." (Phil. 4:13) We will never know Jesus as he lived among men but our experience of the Living Christ can be as real to us as was Paul's experience.

In his painting "Christ Our Pilot" Warner Sallman portrays a young man standing at the wheel as the pilot of a ship guiding it through stormy seas. In dim outline in the background standing behind the young man is a picture of Jesus. The realization of this unseen presence is a real and vital force in our Christian experience. It is the

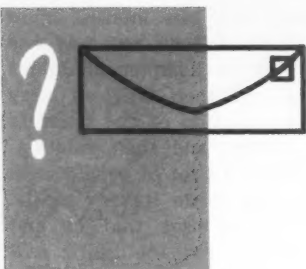
fulfillment of the promise for us in today's scripture.

David Livingstone met with discouragement in Africa. While sick and alone he was about to give up his mission and return home. But at this point he read the words of Jesus "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matt. 28:19-20.)

Livingstone commented, "These are the words of a gentleman of the strictest honor" and so he stayed by his task. The awareness of the presence of the Christ with him kept him in Africa.

We do not have to wait to some distant time for Christ to return. He is here now. He is not a dead but a living Lord for he lives in the hearts of his followers through the presence of the Holy Spirit.

God has revealed himself in history through his presence in Jesus. He continues to reveal himself to us today through the Holy Spirit dwelling within men.



WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

QUESTION: What authority does your office have over the boards of the separate benevolent homes?

ANSWER: By Orval D. Peterson, president of the National Benevolent Association of the Christian Churches (Disciples of Christ).

THE board of a home for the aging of the National Benevolent Association of Christian Churches (Disciples of Christ) was in session. The chairman, a businessman and a faithful layman, was presiding.

Following the usual opening of the meeting with prayer, the approval of the minutes and the reading of communications, he called for the committee on property.

The property committee reported that extensive repairs were necessary on the roof of the main building. They had several contractors investigate the situation and several bids had been received. These were examined carefully by the group. The board voted approval of the property committee's report and further instructed that the report should be forwarded to the national office of the NBA in St. Louis for study and for final action by the national NBA board.

The chairman then called for a report of the admissions committee. This committee reported that they had thoroughly investigated the recommendations of three aging persons who were requesting admittance to the home. After a discussion of the report of the admissions committee, the board voted approval and ordered that the names be placed on the waiting list which was already over long.

Then the budget committee reported it had been working with the home administrator and the budget is now ready to be sent to the national office in St. Louis for study by the treasury department,

Please address all questions to THE EDITOR, THE CHRISTIAN, Box 179, St. Louis 66, Mo. We will forward them to the one most likely to know the answer.

and the national budget committee. After approval by the NBA board it would be presented to the Commission on Budgets and Promotional Relationships of the International Convention as part of the total national NBA budget. This imaginary scene is typical of much which takes place at the regular board meetings of the Homes for the aged and for children of The National Benevolent Association.

The relationship of the home board to the national office and the national board is somewhat set forth in the foregoing illustration, but it is also suggested in the constitution of one of the homes for the aging which says, "The purpose of this corporation shall be to carry out and promote in the state—the beneficial work of the National Benevolent Association of the Christian Churches, a not for profit corporation organized under the laws of Missouri and to operate and manage property of the said NBA in—state."

It also states that "the NBA shall hold title to all property and funds; and shall determine policies and programs of activity, initiate enlargements and changes, approve and direct all money raising; and shall finally fix the annual budget, which must be adhered to by this organization." These sample statements from the constitution and by-laws further illustrate the relationship of the local home board to the national organization.

The NBA reports to the International Convention concerning this stewardship. The NBA also issues gift annuity agreements, manages all trusts, and receives all bequests which are deposited with, and managed by, the national office under the national board. The national board further establishes all the policies under which the local home boards must function. There can be no major alteration of property or new work initiated without national approval. All homes function under a general set of policies with respect to the management of their property. The handling of funds,

publicity matters, the management of staff and the maintenance of the work in general, come under a set of policies which all home boards understand. All publicity is approved in the St. Louis office.

It was also demonstrated in the board meeting scene that all budgets of the homes are approved and any extra budgetary items must also be approved by the national board through the appropriate committees.

The employment of an administrator for a home must have the approval of the president of The National Benevolent Association.

It can be seen that the local home board directs operation of the local home itself, and serves within the framework of policy established by the national board and administered by the executive officers of the NBA. The sole purpose is that there may be a smooth functioning organization to carry out the objects of the association which shall be "to provide for the physical, moral, intellectual, and spiritual wants of those who may seek and need its protection and aid."

The National Benevolent Association has a great responsibility under the International Convention of Christian Churches to administer in a responsible manner sacred funds on behalf of children and the aging.

A MATTER OF CHOICE

Grief can be a monstrous thing—
Ugly, forbidding, grim;
Giant-grown, it sweeps away
All reasoning.

Grief can be magnificent—
Brilliant, flawless, pure;
Mountain-flown, it becomes
Omnipotent.

Genesis of doom, or glory—
Which of these, of these, for me?

—Sallie W. Nixon

NEWS

of the Brotherhood

**International Convention V-P
To Receive Honor at Washington
Pilgrimage of American Churchmen**

Robert G. Storey, Churchman of the Year

WASHINGTON, D. C.—Dr. Robert Gerald Storey, dean emeritus of Southern Methodist Law School and vice-president of the International Convention of Christian Churches, has been named Lay Churchman of the Year by Religious Heritage of America.

Announcement has been made by Lisle M. Ramsey of St. Louis, chairman of the board of RHA, that presentation of the award will be made at the Eleventh Annual Washington Pilgrimage of American Churchmen to be held here June 22-24.

Dr. Storey, former president of the American Bar Association, is a member and elder of the East Dallas Christian Church and has served in various capacities in the church.

Well known as a churchman, he attended the first Assembly of the World Council of Churches at Amsterdam, Holland, in 1948.

The citation to Dr. Storey will be given at the Churchman's Award Dinner during the three-day Washington Pilgrimage, when Justice Tom C. Clark of the United States Supreme Court, honorary chairman for the Pilgrimage, will preside.

The 1960 award citation was presented to the late Dr. Thomas A. Dooley, a Roman Catholic, who was known the world over for his medical assistance to the needy in the Kingdom of Laos.

Among the Lay Churchman award winners have been former President Dwight D. Eisenhower, motion picture producer Cecil B. DeMille and industrialist Robert G. LeTourneau.

The Washington Pilgrimage also presents annual awards for the "Clergy Churchman of the Year" and the "Church Woman of the Year."

One of the most honored attorneys in America, Dr. Storey was dean of Southern Methodist University Law School from 1947 to 1959. He was awarded the Gold Medal of the American Bar Association for his outstanding contribution to the advancement of jurisprudence in 1956. He was also given the Linz Award for outstanding civic leadership in Dallas.

Dean Storey has served as vice-chairman of the Civil Rights Commission and was a State Department Representative in the Far



East and Middle East in order to assist the legal profession of friendly free nations (1954-55).

In addition to his leadership in the American Bar Association, Dr. Storey has been president of the Inter-American Bar Association and served as a member of the Council for the International Bar Association.

Dr. Storey has been awarded honorary degrees from Texas Christian University, Fort Worth, and Drake University, Des Moines. During World War II Storey was a colonel in the United States Air Force. He was a heavy artillery second lieutenant in World War I.

Following World War II Storey was executive trial counsel for the United States in connection with the Nuernberg trials of major Axis war criminals (1945-46).

Dr. Storey is a director of the Southwestern Bell Telephone Company and director and general counsel for the United Fidelity and Universal Fire Insurance Companies and the Sabine Royalty Corporation. He is president of the Southwestern Legal Foundation.

150 Disciple Directors Assemble in St. Louis

ST. LOUIS—Richard E. Lentz, executive director of Church-Wide Leadership Development of The United Christian Missionary Society, was program leader for the annual meeting of the National Fellowship of Disciple Directors here Feb. 10-12.

More than 150 directors of Christian education from 18 states, Washington, D. C., and Canada met at the Centennial Christian Church to consider problems and trends in Christian family life education.

The executive committee of NFDD responsible for the program this year were Don Scott, minister of Christian education, Woodland Christian Church, Lexington, Ky., chairman; Spencer Adamson, First Church, Iowa City, program chairman; and Dorothy Ault, director of Christian education, First Church, Bloomington, Ind., secretary-treasurer. Miss Mabel Metze, national director of educational administration, UCMS, is staff adviser.

Jerry Thompson, minister of Christian education, Crown Heights Christian Church, Oklahoma City, was elected chairman for 1961-62. Also elected were Don Scott, Lexington, Ky., program chairman; and Martha Clevenger, director of Christian education, Shaker Heights, Ohio, secretary-treasurer.

NFDD is an organization for persons employed in the ministry of Christian education. Organized 15 years ago NFDD has grown in membership from about 30 to almost 200.

John Thompson, Drake Divinity School Prof.

DES MOINES, IOWA—Dr. John Thompson, who has been chaplain and associate professor of religion at Hiram College, has joined the faculty of The Divinity School of Drake University here.

Announcement of the appointment of Dr. Thompson as associate professor in applied Christianity was made by John E. McCaw, dean of The Divinity School.

Thompson's service began with the spring semester. He was in-
(Continued on page 20.)

Succeeding Jessie Trout

Mae Ward Is Acting United Society V-P

INDIANAPOLIS—The board of trustees of The United Christian Missionary Society has appointed Mrs. Mae Yoho Ward of Indianapolis as acting vice-president of the United Society, effective Sept. 1.

Mrs. Ward will succeed Miss Jessie M. Trout, who has been vice-president of the United Society since 1949. Miss Trout has been granted a request for reassignment to the World Mission Division.



In announcing the appointment, Dr. A. Dale Fiers, United Society president, said that a permanent successor must be nominated by the 1961 nominating committee and elected at the annual meeting of the United Society which will be held at Kansas City, Mo., next fall.

Mrs. Ward has been named a member of the "Honorary Commission" of the Second Latin American Evangelistic Conference, to be held in Lima, Peru, in July, 1961. At the Louisville Assembly of the International Convention of Christian Churches she was named as one of the delegates to the Assembly of the World Council of Churches to be held in New Delhi, India.

As Latin American department executive, Mrs. Ward has administrative responsibility for work of the Christian Churches in Argentina, Haiti, Jamaica, Mexico, Paraguay and Puerto Rico.

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John Paul Pack to Wilshire Church, L. A.

LOS ANGELES—John Paul Pack, minister of University Christian Church, Seattle, Wash., since 1947, will become the minister of Wilshire Christian Church here April 23.



President of the International Convention of Christian Churches in 1958-59, Dr. Pack also served as vice-president in 1953.

A West Virginian by birth, he graduated from Bethany College in 1927 and received the bachelor of divinity degree from Yale University Divinity School in 1932. He was later awarded the honorary doctor of divinity degree from Bethany.

Dr. Pack has served as a member of the board of trustees of The United Christian Missionary Society and has been a member of the Brotherhood Commission on Finance. He is on the board of directors of the Christian Board of Publication.

The Seattle minister has served other pastorates in Missouri, Arizona, Indiana and was minister of First Church, Chattanooga, Tenn., before going to Seattle.

Topeka First Church Destroyed by Fire

TOPEKA, KAN.—First Christian Church here was destroyed by fire Feb. 9.

Loss to the downtown church included the main building and the recently completed \$300,000 annex.

Cause of the fire was not determined. The extent of insurance on the property was not immediately disclosed.

Pastor of the church is D. M. Bryan.

—Thompson to Drake

(Continued from page 19.)

stalled at ceremonies held in University Christian Church, Feb. 14. He succeeds Dr. Charles Tupper, who retired last June.

A graduate of Minnesota Bible College, and Texas Christian University, Dr. Thompson received the bachelor of divinity degree from Princeton Theological Seminary in 1951 and the doctor of philosophy degree from Edinburgh University

March 5-11

Chain of Prayer

ST. LOUIS (Special)—Christian Churches throughout the brotherhood continue to participate in the Chain of Prayer, a round-the-clock prayer vigil, sponsored by the Department of Evangelism of The United Christian Missionary Society.

Donald M. Salmon is executive secretary of the department.

Congregations participating this week are as follows:

March 5

Central Church, Jefferson, Iowa, Clinton B. Meininger, minister.
Central Church, Jacksonville, Ill., Gerald Miller, minister.
Christian Church, Springfield, Va.

March 6

East Church, Toledo, Ohio, E. P. Schaich, minister.
First Church, Greencastle, Ind., Maxwell Webb, minister.
First Church, Nowata, Okla., Jim Bradford, minister.
First Church, Sedalia, Mo., Harry Purviance, minister.
First Church, Fort Morgan, Colo., N. W. Underwood, minister.
Petunia Church, Wytheville, Va., Earl T. Wright, minister.

March 7

Perseverance Church, Dundas, Va., G. Oliver Gard, minister.
Valley Church, Birmingham, Ala., Thomas C. Phelps, minister.

March 8

Park Church, New Albany, Ind., John J. Walker, minister.
First Church, Tucson, Ariz., J. Robert Moffett, minister.
First Church, Louisiana, Mo., Don Arther, interim minister.

March 9

March 10

Central Church, Caldwell, Kan., Lewis Fowler, minister.
Parkland Church of Christ, Red Deer Alta., Alberta, Canada, Robert Howell, minister.

March 11

Christian Church, Burt Lake, Mich., K. D. McAlvey, minister.
Bethany Church, Lincoln, Neb., Carl A. Burkhardt, Jr., minister.
University Church, South Miami, Fla., Roy B. Johnston, minister.
Findlay Street Church, Seattle, Wash., Eugene C. Hawkins, minister.
Central Church, Everett, Wash., Don Tegarden, minister.
South Joplin Church, Joplin, Mo., Pat Sutter, minister.

in 1953.

A contributor to various periodicals, Dr. Thompson is scheduled to be the writer for the regular International Uniform Lesson column, "Meaning for Today," for a 13-week period beginning with March 26 issue of THE CHRISTIAN.

Fiers, UCMS Head, On Bethany All- Timers Football Team

BETHANY, W. VA.—Dr. A. Dale Fiers, president of the United Christian Missionary Society, Indianapolis, Ind., has been named to the all-timers great football team of the Bisons of Bethany College here.

A feature article on the 22-member team was published by the *Pittsburgh (Pa.) Press*.

The article, written by sports writer Don Giffin, notes that the team was selected by a panel recruited from among coaches, players and athletic officials representing all areas of the game.

The team members were selected from various years of the 66-year history in which the Bisons have engaged in the sport.

Fiers is one of two Bethany trustees named to the all-time team. The other is Roy S. Adkins, Vice-President and Sales Manager of the North American Cement Corporation. He lives at Upper Montclair, N. J.

The other players include Harry Randolph, who scored 90 points in 1921 and was named on Walter

Camp's All-American team the following year.

Fiers played in 1925, 1926, 1927, and 1928, and received the B.A. degree at Bethany in 1929. A full-back, he scored the lone touchdown as the Bisons edged Waynesburg, 7 to 0, in 1927. He was named to the All-West Virginia Conference team that year. He was team Captain for a year.

His son, Alan Dale Fiers, Jr., was an outstanding lineman on the first team of Ohio State in 1960.

Adkins, who received the B.A. at Bethany in 1924, played for the Bisons in 1921, 1922, and 1923. He also played on the Chicago Bears professional team.

The Bisons have been coached for 31 years by John J. Knight, athletic director. Formerly president of the National Association of Intercollegiate Athletics, he is nationally heralded as one of the great Christian coaches.

Elected Association Head

BLUEFIELD, W. VA.—The Ministerial Association here has elected N. J. Dickerson, pastor of the Community Christian Church, as president. A graduate of Michigan State University, Dickerson has held every office in the ministerial association.—DAVID A. ROWAND.

Church History Gets Attention in W. Va.

MORGANTOWN, W. VA.—Described by Claude Spencer, curator of the Disciples of Christ Historical Society, as one of the finest histories of a local congregation, the book *Morgantown Disciples* was released Jan. 13, 1961, at a special dinner program in the First Christian Church here.

The author, Dr. Earl L. Core, is chairman of the department of biology at West Virginia University and is the author of a considerable number of technical books and articles. A general biology textbook for college use is to be published this summer with Dr. Core and Professor Wimer of Bethany College as co-authors.

Well known in church circles throughout the state, Dr. Core served as president of the 1959 Convention of Christian Churches in West Virginia.

The book itself has 229 pages and is bound in a hard cover. An index of nearly 3,000 names lists among others all members of the congregation since its founding in 1898 to July 1, 1959. Some families are traced for eight generations from the frontier days of the Campbells to the present.

Lawrence L. Bennett is pastor of First Church.

Army Secretary Is Greeted at Church

MORGANTOWN, W. VA.—Speaking to his fellow members of the First Christian Church here Dr. Elvis J. Stahr, Jr., made his first public announcement of his acceptance of the appointment to President Kennedy's staff as Secretary of the Army.

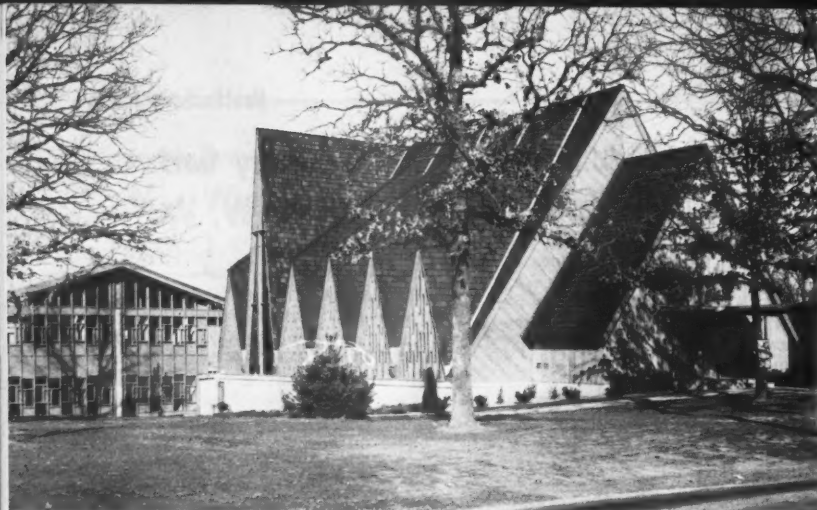
Dr. Stahr, now on leave from his position as president of West Virginia University, has been a member of this congregation during his two years' tenure as university president and has served the church as an elder for the past year.

He became a member of this church after having been a member of East End Christian Church, Pittsburgh. Dr. Stahr was vice-chancellor of the University of Pittsburgh.

Dr. Stahr was raised in Hichman, Ky., where his father, now a Circuit Court Judge, was an active member of our church. During the Korean War, Dr. Stahr served as special assistant to the Secretary of the Army.



DARRELL K. WOLFE, director of the Bethany Press and vice-chairman of the Religious Publishers Group, Robert E. Rambusch, sacred arts designer, Stefan Salter, award-winning book designer, and Roland E. Burdick, RPG executive secretary, are shown at the January luncheon meeting of the Group. Wolfe served as chairman of the meeting and moderator of the discussion. The RPG, with which The Bethany Press is affiliated, is comprised of 45 leading publishers of Protestant, Catholic and Jewish books.



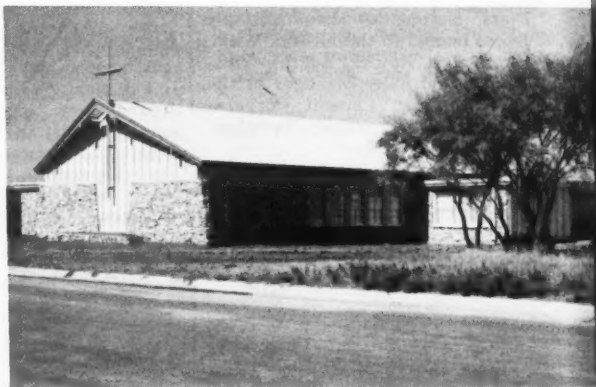
DEDICATION SERVICES were held Dec. 4 at Neosho, Mo., for First Christian Church's new \$330,000 sanctuary and education unit. Thomas J. Gibbs, Jr., Los Angeles, former minister at Neosho, spoke at the morning service and O. Eugene Moore, associate general secretary of the Missouri Association of Christian Churches, preached at the afternoon fellowship dedication. Over 1,000 attended the services. Oscar T. Moline began his seventh year with the Neosho congregation in January.

NEW CHURCHES IN FOCUS

THIS IS THE NEW SANCTUARY of Opportunity Christian Church, Spokane, Wash. A basement fellowship hall serves as a multi-purpose room for the congregation. This unit was completed last June. The sanctuary has been termed a "symphone in wood" due to the harmonic use of pine, white oak, mahogany, and cherry.



HARRISON STREET CHRISTIAN CHURCH, Greenville, Ala., dedicated this new building last fall. Emmett J. Dickson, executive secretary of the National Christian Missionary Convention, was the speaker for the occasion.



FORMAL DEDICATION services for Memorial Christian Church, Graham, Texas, were held recently with Travis A. White, president of Midwestern University, Wichita Falls, Texas, as the speaker for morning service and D. Ray Lindley, president of Texas Christian University, Fort Worth, speaker for the dedication service. Norman O. Bantz is the church's first resident minister.

FIRST CHRISTIAN CHURCH, Duncan, Okla., dedicated this new \$90,000 education unit on Dec. 18. Robert Elliott, state director of Christian education, gave the sermon. Joe Jackson was chairman of the building committee and R. G. Kelly was chairman of the finance steering committee. Bill Masters is minister of the church.



Relax

DESCRIPTIVE

A vacationer is reputed to have entered the post office at Petersburg, Virginia, where the following conversation took place:

"May I have a stamp, please?"

"What denomination?"

"Methodist."

THE GOLDEN YEARS?

I have to wear glasses in order to see,

My mouth has some spaces where teeth used to be.

My back's getting weaker and my feet nearly flat,

I can't go outside without wearing a hat,

Brisk walking just doesn't give me any glow,

I'm afraid that my age is beginning to show.

—Helen M. Webster

BARGAINS

A sign in an Oakland (Calif.) church advertising a rummage sale, read as follows:

"This is your last chance to get rid of things not worth keeping, but too good to throw away. Bring your husband."

—Oakland (Calif.) Tribune

Experience should be a guidepost, not a hitching post.

—Grit



"One of them new-fangled inventions that'll never work."

TV Program About Disciples in Congo

INDIANAPOLIS—A television program, produced by the Office of Interpretation of Christian Churches concerning the current Congo crisis has been well received by a number of TV stations.

Entitled "Christian Mission in Crisis—Congo Report" the 30-minute program was produced in co-operation with the Indiana Council of Churches. It was recorded on video tape and has been distributed to such cities as Chicago, Denver, Des Moines, Austin, Texas, Sacramento and Stockton, Calif., and others.

The acceptance of the video tape program led to the arrangement of a filmed Kinescope version, to be used on TV stations not yet equipped with expensive video tape equipment.

The program features films of the Congo and interviews with Paul D. Mbenga, director of the Congo Christian Institute, ecumenical school located near Coquilhatville, Congo, and Robert Nelson, head of the African department of the United Christian Missionary Society. Prof. Joseph Smith, former China missionary and now professor of missions at Christian Theological Seminary in Indianapolis, conducts the interviews.

Arrangements for showing the program over local stations may be made by writing the Office of Interpretation, Box 19136, Indianapolis 19, Ind.

Evangelistic Success At Bowling Green, Ky.

BOWLING GREEN, KY.—First Christian Church here added 117 new members during a recent comprehensive evangelism campaign.

Dr. Bayne Driskill served as director.

Decision day was January 15. Reed Carter is the minister.

Exhibit Illustrates Atlanta Church History

ATLANTA, GA.—An exhibit illustrating history of the Christian Churches of Greater Atlanta will be an added feature of the annual fellowship of Atlanta Christian Churches April 30.

The Atlanta Union of Christian Churches has set a goal for the establishment of three new churches in the Greater Atlanta area during the Decade of Decision.—CHARLES F. SCHWAB.

Jimmy Tinkle Now Serving in Arkansas

LITTLE ROCK, ARK.—Jimmy L. Tinkle, for three years a member of the staff of Bethany Press, book publishing division of the Christian Board of Publication, is now serving here as minister of Christian education for First Christian Church.

He was recently named the director of the state committee on education. He is chairman of a state committee relating to reorganization of the Christian education program in Arkansas.

Mr. Tinkle had served various Texas churches before he went to the staff of Bethany Press in 1957. He received his B.A. degree from Texas Christian University, Fort Worth, and the B.D. degree from T.C.U.'s Brite College of the Bible.

Roger Anderson Resigns

INDIANAPOLIS—Roger N. Anderson, news assistant in the Office of Interpretation of the International Convention of Christian Churches, has resigned to become assistant minister at First Christian Church, Paris, Ill. On the staff of the International Convention office since September, 1959, Mr. Anderson plans to continue his studies at Christian Theological Seminary in Indianapolis.



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500 Attend TCU Ministers' Week

FORT WORTH—Some 500 Southwestern ministers and laymen heard outstanding leaders of the Baptist, Christian (Disciples of Christ), and Methodist faiths present three lectureships at Texas Christian University's annual Ministers' Week held here Jan. 16-19.

Speakers included Carlyle Marney, minister of Myers Park Baptist Church in Charlotte, N. C., who presented the Wells Lectureship; M. Jack Suggs, professor of New Testament in Brite College of the Bible, TCU's graduate seminary, who gave the McFadin Lectures; and Ernest Cadman Colwell, leading Methodist educator and president of Southern California School of Theology at Claremont, who was the Oreon E. Scott Lecturer.

TCU's Ministers' Week lectureships are the successors of the former Ministers' Institute and the previous Disciples' Lectureship which started around 1890.

Dr. Marney's topics for the three Wells Lectures were: "The Recovery of Center," "The Recovery of Discernment," and "The recovery of the Personal." He urged that the church recover its central purpose, which is human salvation, pointing out that ministers often get lost in the peripheral things when they should be busy with the central function of the church. He said, "It is at this center that also lies the salvation of the world."

The McFadin Lectures by Dr. Suggs were on the topics: "The Revival of Eschatology," "Myth, Metaphor and Meaning—Can Biblical Eschatology Be Revived?" and "Biblical Eschatology—Its Dimensions and Foci." In discussing the eschatological revival, Dr. Suggs said, "We are living in an era in which this ancient message has an unexpected relevance. Men do not live through a period in which old values dissolve and cherished institutions are threatened without wanting an understanding of the rubble about them. In the midst of impermanence, men seek the permanent."

The three Scott Lectures, presented by Dr. Colwell, who formerly was president of the University of Chicago, were on "The Poor, the Rich, and Us," "God—Sovereign or Servant" and "The Preacher Is a Creator."

Dr. Colwell pointed out that Jesus attacked the rich because they were in love with possessions, and Jesus insisted that man should love God first and completely. The

working people in Jesus' day were members of a stable, frozen society; they existed in the place they were born into.

Farewell Service Held As Congregation Moves

KANSAS CITY, MO.—Oak Park Christian Church, which has been at the same location here for 46 years, held a farewell service Dec. 18. New property in suburbia has been bought where new buildings are being built and where the congregation under the new name of Red Bridge Christian Church is being developed.

Thomas E. Pletcher is minister. A Negro congregation has bought the old property and has now taken possession.

At the farewell service the elder emeriti were honored. Families who in years past had belonged to the congregation over-flowed the sanctuary.

Two years before, in 1958, five families were commissioned by the Oak Park Church to go to the Red Bridge area to form the new congregation. They have met faithfully and have now grown to a membership of 100.

Now 308 people from Oak Park will join with the 100 at Red Bridge to form the transplanted congregation.—WILL SESSIONS.

Classified advertisements are accepted at the rate of 25¢ per word, subject to editorial approval. Minimum charge \$5.00.

To New Ministries

John Hibbard to First Church, Jacksonville Beach, Fla., from Eastwood Church, Nashville, Tenn.

John Bennett to First Church, Fort Pierce, Fla., from Parkway Church, Fort Lauderdale, Fla.

William Wintz to Fort Myers, Fla., from The College of the Bible, Lexington, Ky.

Loren R. Swanson to Northeast Christian Church, Oklahoma City, Okla., from Christian Church, Nicoma Park, Okla.

Dwain Acker to Crown Heights Christian Church, Oklahoma City, Okla., as associate minister. Mr. Acker graduated in January from The Graduate Seminary, Enid, Okla.

R. L. Secrist to Christian Church Union of Greater Indianapolis, Ind., as executive director. For the past 16 years he has been minister at Linwood Christian Church in Indianapolis.

George A. Williams to Virginia Council of Churches as associate executive secretary from Hanover Avenue Church, Richmond, Va., as minister of education.

Doyle Young to First Christian Church, Porterville, Calif., from First Church, Dos Palos, Calif.

RHYME
AND
REASON

LAUGHTER
TONIC

by Kelly O'Neill

There's a thing that's always pleasant, whether future, past or present:

Just to come upon a man who makes you laugh.
On the other hand, you're weary, when you meet a guy who's dreary,
With a long face like the neck of a giraffe.

From the common cold to tumor, what you need's a dose of humor;
One that starts down at the end of your big toes,
And proceeds accelerating, up your carcass undulating,
Coming out with joy just underneath your nose.

After all the world is funny. Usually the sky is sunny.
There is nothing wrong with giggling just a bit.
Laughter tonic never fails you. Good for anything that ails you.
Just let go and ha-ha-ha 'till you can't quit.

THE 'WRIGHT' CORNER

by Christian A. Wright

Minister, Fairmount Christian Church
Kansas City, Missouri

THERE comes to my office regularly a four-page paper promoting a missionary cause. Those who put out the paper are using the "scare technique" for getting followers and money. In just one issue of this paper they shot up "scarerockets," about: The Supreme Court, The Disciples Denomination, The National Council of Churches, The Revised Standard Version of the Bible, The Federal Reserve Banks, The Interpreter's Bible, Congress, Eisenhower, Stevenson, The United Nations and The World Council of Churches.

It seems that if you are against enough things, organizations, or persons, you are bound to find some of "like fear" who will join forces with you, financially speaking.

Unscrupulous religious radio programs have used this method for years to promote their programs. You can always recognize the "scare method" for almost without exception they tell you that they are the last stronghold against: Communism, Liberalism, Socialism, or they are the only ones carrying the flag for True Americanism, True to the Bible Christianity, Loyal Missionary Work.

This negativism is not the preaching of the gospel, but the creation of an atmosphere of fear and confusion that actually hinders the cause of Christ. "The gospel is the power of God to salvation to all that believe. . . ." We are called to be witnesses. When Jesus said, "You shall be my witnesses," he meant we were to witness for something, not against something.

Now of course there are evils in this world that must be battled to a finish and every Christian must take his stand and fight whole-heartedly; but what I am speaking of is the setting up of straw men and knocking them down and editorially shouting, "See what a good boy am I. Send all money to me, now that is spelled 'ME' Post office box—\$1.555, City of Gimme, State of Greed."—Reprinted from "The Fairmount Broadcaster," Kansas City, Mo.

REACH HIGH



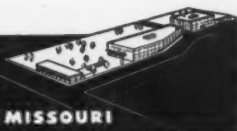
in the life of your local church

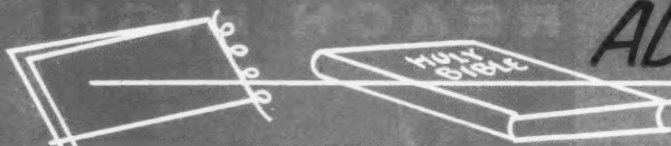
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ADVANCE COPY

by Richard E. Lentz

Announcing A New Course

THIS is an announcement of a new church-wide leadership course planned to strengthen the foundation of the whole church program. Read about it and why it was developed, then consider forming a class in your church to study: *The Purpose and Program of the Church*.

Two teen-agers were standing outside a church building. One of them was heard to ask, "Say, what goes on in there anyway?"

At first you may be surprised by such a question. Has the youth never been inside a church? Why does he not know "what goes on" in churches? There are many different types of church buildings. Rituals and furnishings which are unfamiliar to us may seem odd or foreign. Their function and meaning will probably not be clear to an "outsider."

Roman Catholic and Protestant Christians are likely to feel uncomfortable in one another's church buildings or services. The young man's comment may reflect only a wholesome interest in religious experiences different from his own.

Another interpretation is possible for his question, "What goes on in there?" He may have been asking a fundamental question about the Church: what actually takes place within her life and program and in the community because of her presence there? What is the Church trying to do in the world today? And why?

What the Church has to say about these questions will determine the attitude of many people toward assuming church responsibilities. The difficulty which some churches experience in getting members to accept responsibility is due in part to the superficial or un-Christian interpretation of church work which underlies the invitation to serve. "Won't you help us out?" "Just keep them quiet!" "There really is not much to it." These are direct quotations from conversations reported by church members who declined to serve.

The challenge was not sufficient to claim them. A false concept of the Church failed to arouse or hold their interest. The most persuasive motivation which the Church can

use in recruiting leaders is that based upon the true nature of the Christian church and her God-given mission to the world.

Many mistakes made by church workers grow out of immature concepts of what the Church should be doing and the Christian manner of doing it. Sometimes a church is silent on a great social question of serious moral implications because the leaders conscientiously believe, "The Church shouldn't get into that!"

Assumptions about the Church and the legitimate goals of church program are basic dynamics of church leadership and planning. So vital to good church leadership is an understanding of the nature and program of the Christian Church that those concerned about program in many different areas of brotherhood life have collaborated to prepare this new basic leadership course, *The Purpose and Program of the Church*.

In the initial experiences of the Decade of Decision, almost all churches discovered a need for additional trained leaders. Not a few congregations were hampered in making their program appraisals and in early attempts at goal-setting by "obsolete leadership," "what was good enough. . .," "we always have. . ."

Obsolete leadership is that with too limited vision and too little faith to match the present opportunities before the church. Faith and vision need up-dating periodically. It is necessary to rediscover the reasons for the Church's existence and to refocus upon the fundamental goals of Church program.

The approved purpose of the new church-wide leadership course is: "To help church leaders in policy-making positions to understand the purpose of the Church and to evaluate the actual program of their local congregation in the light of that purpose, so that in planning, the local congregation can fulfill the Church's reason for being."

From this description it is apparent that the course is church-wide. It embraces the leadership of the whole church program; members of the church board, functional departments, fellowship groups, the church

staff and other key persons in the congregation. One significant by-product of this study together by leaders in the various church activities is the development among them of a common understanding of their church and its total program.

Usually there will be several persons in an average congregation who are qualified to lead a group in studying *The Purpose and Program of the Church*. For the leader there has been prepared a very complete Leader's Guide to be used with the resource packet or kit of materials.

The principal text materials suggested are: *The Church Redemptive*, by Howard Grimes, the *Decade of Decision Kit*, and *Learning Together in the Christian Fellowship*, by Sara Little. The Leader's Guide outlines a number of ways to organize the material of the course.

The Purpose and Program of the Church is a basic study: it is not possible to predict exactly how many sessions may be needed; for discussion of one problem often leads to others. Probably this course will initiate a process of analysis and reflection that will become a continuing phase of the local church's program planning.

Surely no group would wish to cover the material so superficially that fewer than ten or twelve meetings would be required. Those might be arranged as a special Sunday morning study group or for some other time during the week. Since members of a group will need time to read and to gather information about the church and community it would be wise not to plan this course for consecutive evenings.

Full details about *The Purpose and Program of the Church* may be secured from state or national Christian education leaders. The basic resource materials and the Leader's Guide will be available from the Christian Board of Publication after April 15, 1961.

One final word should be added to this announcement. One course, important as it may be, is not a leadership curriculum or program. Whatever use may be made of this fundamental church-wide course, every congregation should seek to build around it a leadership development program.

Books Received

A THEOLOGY FOR THE SOCIAL GOSPEL. By Walter Rauschenbusch. Abingdon Press. 279 pages. \$1.75 (Paper).

LENTEN-EASTER SOURCEBOOK. Edited by Charles L. Wallis. Abingdon Press. 224 pages. \$2.95.

DANGER AHEAD! By C. W. Scudder. Broadman Press. 180 pages. \$3.25.

THE SHAPE OF DEATH. By Jaroslav Pelikan. Abingdon Press. 128 pages. \$2.25.

THE SEVEN LAST WORDS. By Clarence W. Cranford. Baker Book House. 78 pages. \$1.50.

THE CROSS STILL STANDS. By Alfred Doerrfler. Baker Book House. 185 pages. \$2.50.

THE EDUCATION OF BUSINESSMEN. By Leonard S. Silk. Committee for Economic Development. 44 pages (Paper). May be requested from Committee for Economic Development, 711 Fifth Avenue, New York 22, N. Y.

CAN I KNOW GOD? And Other Sermons. By W. E. Sangster. Abingdon Press. 176 pages. \$2.75.

NEVER FORGET TO LIVE. By Halford E. Luccock. Abingdon Press. 238 pages. \$2.

THE MINISTRY AND MENTAL HEALTH. Edited by Hans Hofmann. Association Press. 251 pages. \$5.

WHAT LANGUAGE SHALL I BORROW? (Lenten Meditations). By William D. Streng. Augsburg Publishing House. 191 pages. \$3.

THE CROSS AND CRISES. By Loyal E. Golf. Augsburg Publishing House. 102 pages. \$1.75 (Paper).

FERMENT ON THE FRINGE. By Shirley E. Greene. The Christian Education Press. 174 pages. \$2. (Paper).

PAPA WAS A PREACHER. By Alyene Porter. Abingdon Press. 167 pages. \$1. (Paper).

IF TWO ARE TO BECOME ONE (Cooperative Text for Youth). By DeWitt L. Miller. The Brethren Press, for Cooperative Publication Association. Available from Christian Board of Publication. 96 pages. \$1. (Paper).

CHRISTIANS FACE THE WORLD (Bethany Graded Youth Book). By Vera Channels. Christian Board of Publication. Teacher's Quarterly, 143 pages. \$1. Pupil's Quarterly, 143 pages. \$0.75. Pupil's Class-book. 32 pages. \$0.25. (Paper).

GOD'S MISSION—AND OURS. By Eugene L. Smith. Abingdon Press. 169 pages. \$3.25.

LIVING WITH THE SEVEN WORDS. Meditations. By John Alexander McElroy. Abingdon Press. 128 pages; 47 meditations. \$2.

WHEREFORE ART THOU COME? Meditations on the Lord's Supper. By James T. Cleland. Abingdon Press. 143 pages. \$2.50.

STORIES OF YESTERDAY AND TODAY FOR JUNIORS. By Alice Geer Kelsey. Abingdon Press. 127 pages; 34 stories. \$2.

SHAKE OFF YOUR SHACKLES; GO FREE. By Elaine Elmore. Christopher Publishing House. 254 pages. \$3.75.

OUT OF OLD RUTS. By Oscar C. Hanson. Augsburg Publishing House. 104 pages. \$1.75 (Paper).

LUTHER'S WORKS: WORD AND SACRAMENT, Vol. 35. By Martin Luther. Muhlenberg Press. 426 pages. \$5.

HEART IN PILGRIMAGE. Harper Book for Lent, 1961. By Reginald Cant. Harper and Brothers. 147 pages. \$2.50.

KNOW YOUR PRESIDENTS AND THEIR WIVES. By George E. Ross. Rand McNally and Company. 72 pages. \$2.95 (Cloth); \$1.50 (Paper).

ORIGINAL MARXISM-ESTRANGED OFFSPRING. By Robert Brank Fulton. The Christopher Publishing House. 167 pages. \$3.

LOVE, LAUGHS AND LATHER. Cleanliness Bureau, Association of American Soap and Glycerine Producers, Inc., 295 Madison Avenue, New York 17. 16 pages. Free on request to above organization.

PROFILES OF THE PASSION. By Paul H. A. Noren. The Augustana Press. 76 pages. \$1.50 (Paper).

STUDY ABROAD. No. 6 of "New Dimensions in Higher Education" Series. By Irwin Abrans. U. S. Department of Health, Education and Welfare. 21 pages. \$0.15 (Paper). May be ordered from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

DRAMA WITH AND FOR CHILDREN. By Winifred Ward. U. S. Department of Health, Education and Welfare. 68 pages. \$0.30 (Paper). May be ordered from the Sup't of Documents, U. S. Gov't Printing Office, Washington 25, D. C.

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Being Married. By Evelyn M. Duvall and Reuben Hill. Association Press. 440 pages. \$4.95.

For a good many years in my program of pre-marital counseling, I have asked young couples to buy, *When You Marry*, by Duvall and Hill. I have asked the girl to read the book with a red pencil and underscore parts she felt applied particularly to her or to her fiancé as she knows him. Then I have asked her to hand it to her fiancé, and have asked him to underscore with a blue pencil. Then they have come in and we have talked over the red and blue sections as part of their preparation for marriage.

In this new volume, *Being Married*, Evelyn Duvall and Reuben Hill have provided what I believe is the minister's best resource available in the field for the purpose I have described above. It is also very good to recommend to young married couples. It does not discuss just problems of sexual adjustment, finances and child rearing. The book begins with early childhood and raises the right questions young people should be asking about their fitness for marriage.

It presents excellent chapters on "Sex Structure and Function," and "Where Babies Come From," but it correctly presents problems in these fields as symptoms of deeper trouble and not the basic problem itself. Its discussions of such questions as "What Causes Divorce?" "Do Second Marriages Work?" and "Relating to In-Laws," are very practical and help to bring up the very subjects young people should be talking about during their engagement.

It is a privilege to recommend this book very highly indeed, and not only to ministers and counselors, but to young people and young married couples as some of the best reading available in this field.—FLOYD FAUST.

Eutychus

Eutychus (and his pin), Letters, etc., to Twentieth Century Christians. Edited by Edmund P. Clowney. William B. Eerdmans Publishing Company. 102 pages. \$2.50.

The conservative fortnightly journal, *Christianity Today*, has carried for some years a column titled "Eutychus and his Kin," authored by an anonymous minister now revealed as Edmund P. Clowney, a professor of practical theology at Westminster Theological Seminary in Philadelphia and currently a candidate for a doctorate at Union Theological Seminary in New York City. Selected columns are now published in book form.

Taking the name from the sleeping laymen in the First Church of Troas, the writer has pointed the finger of ridicule at a multitude of foibles and the absurdities of policies, people, and programs in the modern church.

His media vary widely among many literary forms all the way from limericks to parables to fables to allegories, all indicative of the preponderance of the trappings of religious procedure over the simple fundamentals of Christ himself and his teachings. Radical preachers are handled about as roughly as radical doctrines.

The book is a laughable portrayal of the other fellow and his religion, or else an ugly mirror of our own pettiness. In either capacity, it is worth its small space on our bookshelf. The "pin" part of the title refers to the book's purpose in deflating a pompous clergy; it could also remove some useless air from the laity.—ALVIN M. FOUNTAIN.

Succinct and Helpful

The Minister's Service Handbook. By James L. Christensen. Fleming H. Revell Company. 160 pages. \$2.50.

In this service book, Mr. Christensen, a Disciple clergyman, has given the minister a succinct and helpful aid to pastoral responsibilities.

Prayers, meditations and forms relating to various parts of the service of worship, funerals, weddings, dedication services, special occasion materials, and hospital visitation are the areas to which major reference is made. The section on hospital visitation is especially well done.—RAYMOND MCCALLISTER, JR.

Covers All Phases

Music and Worship in the Church. By Austin C. Lovelace and William C. Rice. Abingdon Press. 220 pages. \$4.

This work should prove to be an excellent up-to-the-minute guide for those who lead in both the music and worship of a church. Composed of twelve chapters, it covers all phases of church music. Included are an excellent glossary of terms pertaining to worship and church music, an exhaustive bibliography, and a clearly organized index. Supplementary are lists of graded choral, solo, and instrumental music.

Perhaps the unique feature of the book is that a great deal of its contents were written for, and can be easily read and understood by, the layman. The two chapters, "The Music Committee" and "The Worship Committee," define their respective functions so clearly that persons working in these areas of church life can draw excellent resources for guidance in their work.

Another chapter, "Music in Christian Education," while concise, is informative and might serve as an impetus to other writers who wish to expand on this badly neglected area in church music. While the book defines the roles of "The Director" and "The Organist" in two separate sections, it is wished that a chapter or its goodly portion might have been devoted to that person who fills both of these positions.

In many respects, *Music and Worship in the Church* might be considered a general text for the use of all persons working in the field of church music.—PAUL E. KNOX.



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—Alexander Campbell



Letters . . .

Pleasure and Concern

Editor, *The Christian*:

I am very pleased that recent issues have contained articles attempting to deal with really significant theological issues. A number of my friends and I have long felt that this was a major lack in your magazine, and have been hoping you would solicit more substantial articles. We felt more of your readers were able to wrestle with big problems than the often rather shallow fare presented to them seemed to indicate you did. So thank you for what I hope will be just the start of some edifying conversation.

The main article which I have had in mind is George Barger's "The Goals of Belief" (*The Christian*, Nov. 20, 1960). The problem he raised is a real one that needs to be confronted. I don't think a proposal so nearly parallel to the ancient creeds the early Disciples rebelled against is the most helpful solution. The early councils, such as Nicaea, were at least as corrupted by political and personal rivalries as our twentieth century controversies. So, it is very dangerous to picture them as purer than they really were.

In particular Mr. Barger's use of the term "bodily resurrection" as a concept "which ought to be a part of the religious understanding of every Christian" bothers me. If he meant a "spiritual body" (1 Cor. 15:35-44) then he should have said so or else not interjected the "bodily" aspect at all—especially after (rightly) complaining about our "haziness . . . of belief."

I am also concerned about the whole tone of the article and the concluding paragraph in particular. We all need to be concerned about defining the essence of Christianity, but church history ought to have taught us the danger of drawing up a list of beliefs which all must ascribe to in order to be considered true Christians by the more "orthodox" among us. The decision must ultimately be God's alone.—STANLEY L. HARBISON, *New Haven, Conn.*

EDITOR'S COMMENT: *Our problem is to give the students a few bones*

to chew on while meeting the needs of the other 99 per cent of our readers. Although I would put some of our articles alongside any that appear in the "scholarly magazines" I would refer such requests as this one to ENCOUNTER, as one good source of study.

Shift Emphasis

Editor, *The Christian*:

Mrs. Douglas Corpron was our Woman's Day speaker this year. She and her doctor husband were missionaries to China until forced to leave because of the Communists. As a member of our congregation she brought a stimulating message to her fellow members.

In her message, Mrs. Corpron suggested a better name than "Woman's" Day. She suggested that it be called World Brotherhood Day. I heartily concur and share the idea with readers of *The Christian*.

With due credit to the women who have had a large share in our present emphasis upon world brotherhood, would it not be better to change the emphasis of the day from women to world brotherhood? —HOWARD C. COLE, *Yakima, Wash.*

At Edinburgh

Editor, *The Christian*:

It was a rich experience for me to have served at the bookstall at the World Convention of Churches of Christ in Edinburgh. I especially enjoyed the fellowship with the many delegates of the several nations. It was indeed a privilege to have worked with Mr. and Mrs. E. A. Collins and those from the staff of the Book Depot, Birmingham, England, who had major responsibilities for the book and literature display.

I found that after a couple of days, I had no particular difficulty with the money changing, which I had feared most of all.

The book exhibit was truly a cooperative venture for through the genius of Mr. Collins, the display was so arranged that materials from Great Britain, New Zealand, Australia and the United States were displayed pretty much as a unit.

The spirit of fellowship and Christian cordiality displayed in this small section of the convention was of the highest quality.

In spite of some problems beyond our control, such as the dock strike, etc., I think that it was good that the brotherhood publishing house from the United States was represented in this joint effort.—ARNOLD C. ABRAMS, *St. Louis.*

Serious Discussions on Unity

Editor, *The Christian*:

We, as Disciples of Christ, have been a denomination in practice and theology since the Campbell-Stone merger in 1832. Since that time we have discussed, preached, and talked unity and union, but as yet have never united with anyone.

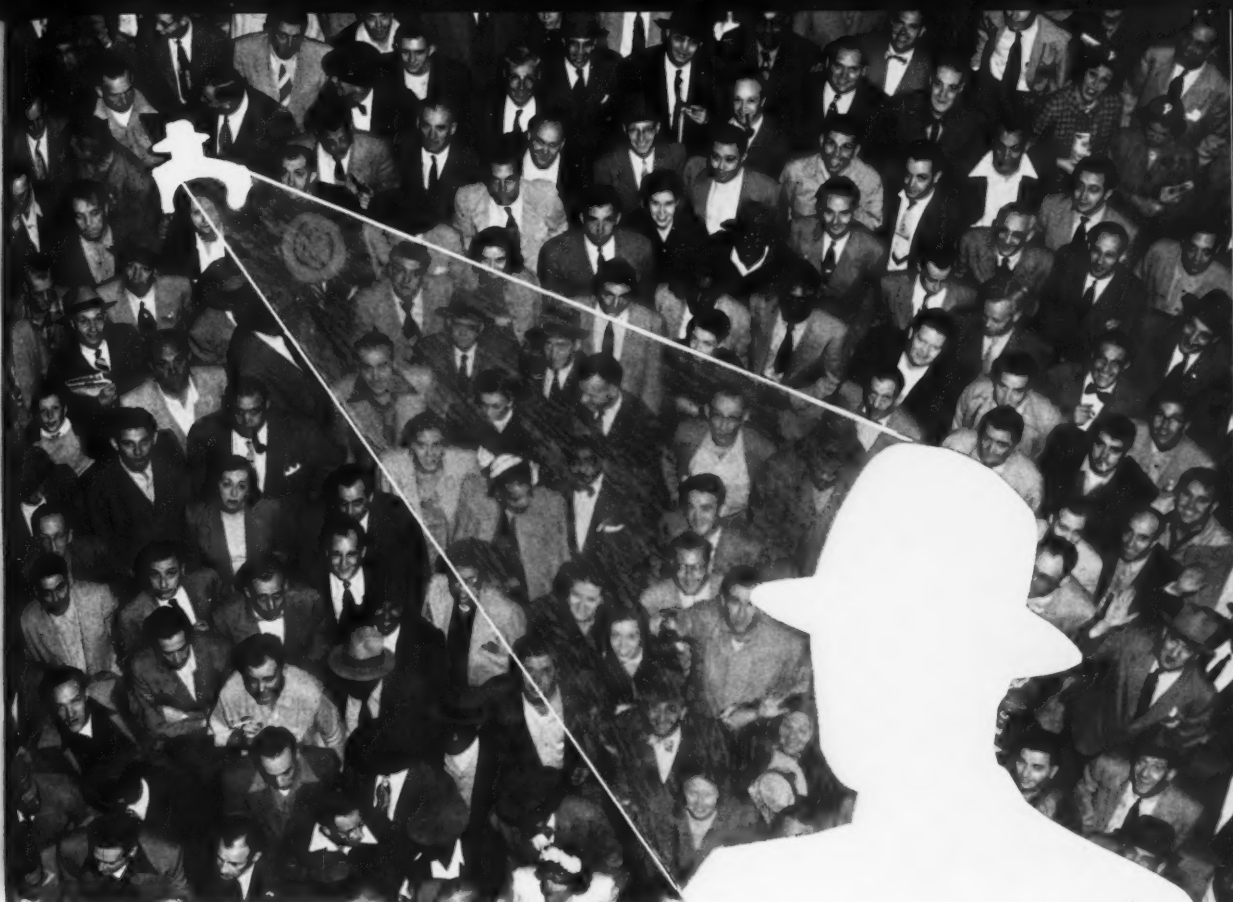
We almost united with the American Baptists. We continue to talk unity and possible union, but always on *our terms* because some say they believe we are most nearly like the New Testament church. While we talk unity we practice, but do not admit, what our Church of Christ brethren say, that we are the embodiment of the true church. We say we are Christians only—not the only Christians—but do we practice what we say when the time comes to compromise on theological points of view? . . .

Not that we need to be hasty and throw overboard the heritage we have and the theology we are taking such pains to develop; I would propose that we as a brotherhood (denomination) move as quickly as possible into *serious* discussions with the United Church of Christ. In so doing, we could honestly say we are true to our word and have a right to be included in the wider discussions that will come later.—HAROLD D. EDWARDS, *Tyler, Texas.*

Hand of Time

Editor, *The Christian*:

Mighty sorry the grasping hand of time took the pen from Frank Davison and more recently from Halford Luccock. Perhaps they write on where the ink won't fade.—DANIEL GROFF, *Huntington, Ind.*



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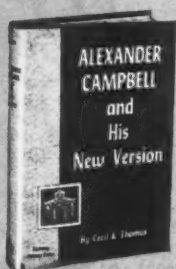


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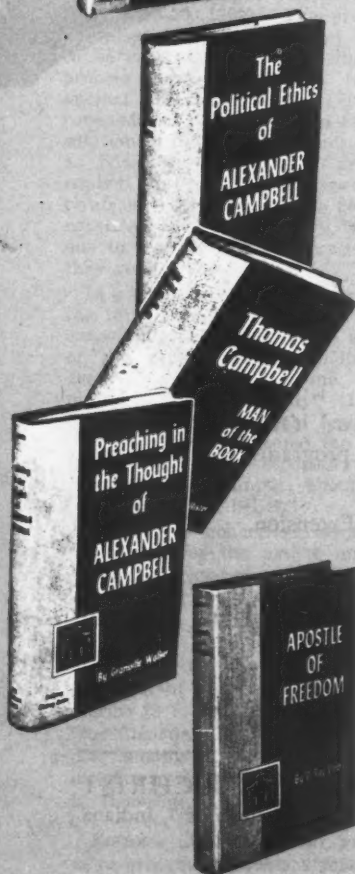
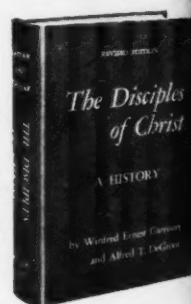
by Noel L. Keith. The story of the all-but-forgotten disciple in pioneering, D. S. Burnet.

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by W. E. Garrison. A survey of Christian Unity.

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